The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXIV. NEW SERIES.—No. 52. SATURDAY, DECEMBER 29, 1888.

RS. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—THE Bishop of Salisbury has lately been strongly protesting against the following utterance of Mr. John Morley, a leading English agnostic :—

The great object which he and his friends ought ever to bear in mind is to endeavour to make religion take a secondary place in the lives of men, so that gradually it should be dwarfed in importance. Temporal interests would then quietly assume a position which would gradually obscure religious aspiration, and mankind would turn their backs decidedly and for ever on the Christian system. The Church would become merely a curiosity, and, from being a guide to millions of lives, dwarfed down to a chapter in a book.

A more impudent attempt to bow God out of the world we never read. Such men as Mr. John Morley are not fit for English statesmen. "Temporal interests" are only secure when God reigns. "Peace on earth and good will towards men," will only prevail so far as men give "Glory to God in the Highest," and bow to His claims. At such lucubrations as the above by Mr. John Morley, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

—THIS week's English mail records the death of the Dowager Lady Kinnaird, one of the few belonging both to the aristocracy of Heaven and of earth, who passed to the heavenly city on December 1st. She was the daughter of Mr. W. H. Hoare, and niece of the Earl of Gainsborough. Her whole life has been devoted to the service of Him she loved so well, and her house in Pall Mall was the resort of many Christian workers. The principal work of her life was the formation of the Young Women's Christian Association, in which she ever took the deepest interest. She also took a leading part in the formation of the Indian Female Normal School and Instruction Society, subscribing liberally to its funds, taking a personal interest in its management, and presiding at the committees up to the time of her illness. She gave special attention to the subject of emigration, whilst latterly the development of Africa and the suppression of the liquor traffic amongst Native races aroused her active and practical sympathy. She also formed in 1842, a training school for the preparation of girls for domestic service. This institution, which is situated in Westbourne Park, has sent out upwards of one thousand girls. These facts are, however, but illustrations of the rest of her work. Full of energy and zeal, she dedicated to the Master her whole talents, position, rank, and ability, and her loss will be keenly felt. She leaves behind her a son, Lord Kinnaird, and some daughters who are earnestly following in her footsteps, and whose names are already well-known in association with various religious and philanthropic institutions. It is mothers of this type who help to raise the moral and religious tone of our country.

—THE editor of the *Times of India* did a very sensible thing in his issue on Christmas Day. Lord Salisbury, the Prime Minister of England, had, very stupidly, called the Liberal candidate for Finsbury, Mr. Dadabhai Naoroji, a "black" man. This raised a storm, as may be naturally supposed, in the English Liberal press. The editor of the *Times of India*, in the above issue, copies a large number of the indignant letters which appeared in the English papers protesting against Lord Salisbury's silly insult. Whatever some Englishmen may be in India, in England itself colour or race makes no difference. One of the letters is well worth repeating here :—

Dear Sir,—A little incident at one of the Paddington elections came to my mind on reading Lord Salisbury's speech. A young Indian was addressing a big audience at the Baths, in the Queen's Road, London, and was making a really fine speech, when some rough shouted out, "And who are you?" He stopped for a moment, dumb-founded. The sympathy of the bulk of the people was with him, but before they could cheer he said quietly in the *silence*, "*Your fellow-subject.*" If Lord Salisbury had witnessed the scene that followed, the applause, the cheers, the hand-shakings, he would never have uttered that unworthy gibe. C. G.

This is Englishmen all over when in England. It is a pity that some of them should change when they get out here.

—THE *Rock*, the leading Church of England evangelical paper in the world, says that Lord Salisbury "displayed as much ignorance as he did bad taste" in calling Mr. Dadabhai Naoroji in derision a "black man." The editor trusts that Lord Salisbury will have the good taste to apologise."

—IN India when heathenism begins to decline in a district, the prices of the priests go down. A similar state of things appears to prevail in the heathenism of Romanism. *The Irish Catholic*, which is a virulent opponent of Protestant Missions has in a recent issue given publicity to what is termed "The Providential Proposal," founded at a church in Genoa, where there are twelve altars, at each of which a daily mass is celebrated for the members, and the writer adds that the Pope has decreed that "whoever shall inscribe their names and pay one shilling once in their lives shall enjoy the same benefits as if they had caused the said twelve masses to be said daily, for all time, for their intentions." As if this were not sufficient, the Pope has also granted that "newborn babies" may have their names inscribed, or even the names of "departed friends or relatives," in which case "they also enjoy the same privileges after death as whilst living." Similar privileges may be obtained at Lerius for another shilling, 23,559 masses having been said at the latter place, "in all of which the members participate." This is a marvel of cheapness. Fancy four hundred and ninety masses for a pice!

—ONE of the semi-official papers of India was sneering some time ago at the letter on the subject of the promotion of chastity sent out by the Bishops assembled from all parts of the world at the Pan-Anglican Conference. This letter was sent to the 23,000 clergymen of the Church of England throughout Great Britain and Ireland. Here is what the clergy of the great diocese of Salisbury think about it. The Rev. the Hon. B. P. Bonverie, son of the Earl of Radnor, in moving a strong resolution to help the Purity movement forward in England said—

Silence would never produce purity. It might, though the chances against it were infinite, let innocence abide through ignorance, but it was the innocence of an ignorant animal, the pureness of a senseless flower. He maintained, however, that purity—true purity—was not only innocence, but was that condition of moral character that even in the midst of utmost impurity remained pure and spotless. He felt confident that there was not a single voice there that would be raised against the resolution, but that every one of them felt deeply grateful that the bishops had spoken on this matter. They would all hail with gladness and deep gratitude this voice from the Pan-Anglican Conference at Lambeth, a voice which they trusted would echo and re-echo far and wide.

The resolution was heartily and unanimously passed, after being strongly supported by the Bishop.

—THE editors of some Anglo-Indian papers seem to be densely oblivious to the fact that there is a tremendous movement on the side of righteousness going on in the world. "God and one man make a majority," but in this case it is not simply "God and one man," it is God and countless thousands of holy men and women who are on the side of right. The flouts and gibes, and sneers and threats of some Anglo-Indian editors on the workers in the movement for the promotion of chastity, are as silly as they are empty.

—THE English *Methodist Times* is one of the foremost and most influential religious newspapers of England. Its editor, the Rev. Hugh Price Hughes, is highly respected by many thousands of Christians outside his own denomination. He has lately been incurring the wrath of an Anglo-Indian contemporary of ours, because he has insisted upon the need of evangelistic work amongst newspaper editors. This contemporary calls him an "irreligious religious editor" for making such an obvious statement. We wonder what he will say to the following, the principles of which equally apply to the Indian drink-traffic as to that of England. Mr. Hughes says :—

One of our most patriotic and most sacred national duties is to dash our whole weight against the existing liquor trade. Whether

an innocuous liquor trade could exist in the millennium is a speculative question which, as sensible men, we decline at present to discuss. What we do know is that the liquor trade as it actually exists to-day is the chief instrument of the devil in resisting the evangelisation of England. It confronts us at every turn. It is the ceaseless and prolific source of debauchery, crime, disease, pauperism, and death. The public-house is the very vestibule of hell to countless thousands of the people. We must declare irreconcilable war against it. We are delighted to know that the great majority of the students at our theological colleges are total abstainers. If our young ministers wish to gain the ear of the people, if they wish the working men to believe in them, they must be avowed and hearty total abstainers. If a man will not even give up his glass of beer or his glass of wine for the sake of his less privileged brother, he may have very excellent theological arguments in favour of his self-indulgence, but the poor will not regard him as their friend. The time has come when nothing except downright, practical, self-sacrificing sympathy can influence the masses of the people.

So long as we profess an easy-going, cotton wool sort of Christianity (which is not Christianity at all) which *salaams* to the devil, we shall be highly spoken of, but when we get to "declaring the whole counsel of God" in this outspoken manner we must expect that the Powers of Darkness will have "great wrath, because" they know that they have "but a short time." With regard to the references to the students of theological colleges in England, enquiries have been instituted in the Wesleyan Colleges of England and it has been found that not one of the students used tobacco in any form, and that only three used alcohol. The time is coming when the whole Church of Christ in India will steadfastly set her face against drugs in any form, and bhang, haschish, opium, tobacco and alcohol will be equally reprobated by those who believe that their bodies are "temples of the Holy Ghost."

—THE agitation is going forward in England demanding the Divine right of one day's rest in seven for the Post Office officials and workmen all over England. London, the vastest city that the world has ever seen, and the centre of the commercial world, brings all its huge postal machinery to a dead stop at 8.15 on Saturday night, and it does not commence again until 3.15 on Monday morning. A Babu was very proudly showing us the "vastness" of the Calcutta General Post Office the other day, but he was rather surprised when we told him what a very *chhota* place it was compared to St. Martin's-le-Grand in London, where the "country" newspaper box is so large that forty cart-loads of newspapers could be brought up and pitched in bodily one after another before it would be full; and the "slit" for country letters, when opened to its fullest extent, is so large that four sacks of letters could be thrown in at once. If London can do without either the collection, delivering, or forwarding of letters on the Sabbath, why not every other place on the earth, including India? The Sunday rest of London is one of the secrets of its commercial success. "Blessed are the undefiled in the way, who *walk in the law of the Lord.*"

—THE Anti-Opium Society is re-commencing its campaign under its new Secretary, Mr. E. A. Williams, who has already begun to address meetings on the subject. The great opium factories at Patna and Calcutta are very different to the filthy little shanties where the drug is sold to its victims, but in the sight of God the Opium-Party in the Indian Government are simply the senior partners of the firm of which the wretches who keep the opium dens are the junior representatives. When England fairly understands this, there will be an uprising. Every reader of *The Bombay Guardian* should also become a subscriber to *The Banner of Asia* which will deal exhaustively with this question.

—DR. SAPHIR, in the fifth of a series of lectures reported in *Word and Work*, speaks of the fact that ancient Rome subordinated religion to the State. This is precisely what the Indian Government is doing to-day. The exceeding wickedness of the opium traffic and the drink traffic is excused by the shallow plea that reasons of State demand it. Just as Rome fell and was broken to pieces, so will the British Government in India be ground to powder, if the Christian conscience of the Empire does not loudly assert itself, and rise and sweep away these iniquities. "Righteousness exalteth a nation: but sin is a reproach to any people."

—A SILVER salver and £4,000 has been presented to Dr. A. Bonar on the occasion of his ministerial Jubilee in Glasgow. Dr. Bonar came out from the Established Church at the time of the disruption, and has been much used of God in direct evangelistic work. It is computed that not less than 2,000 converts were drawn from the lapsed masses during his thirty years ministry at Finneston. Dr. Bonar said his two brothers and himself had each obtained from the Lord the wondrous privilege of a fifty years' ministry; their great grandfather not only finished his jubilee, but laboured four years afterwards. He had never aspired to be an intellectual or eloquent preacher. All that he wanted was to be a Bible expositor, to stand at the well, roll off the stone, water the flock, and send them away. He never, however, entered the pulpit unprepared.

—THE *Rock* gives the following interesting little narrative showing that there are some Ritualists who are a good deal better than their surroundings and their creed. The S. P. C. K. mentioned is a High Church organisation:—

The Bible Society is the only body that publishes the Scriptures in as many as two hundred and eighty-six different languages. The next organisation that undertakes this work is the Society for the Propagation of Christian Knowledge, but it only publishes in about ten languages. When the late Bishop Steere came home from Africa with his manuscript translation of the Bible into the Swahili language, he went to the Society for the Propagation of Christian Knowledge, and to his dismay was told that they were unable to print his Bible. "What am I to do?" said the High Church prelate. All my labour will be in vain." When told that the Bible Society was the only one able to undertake the task, he said: "O, but I have been opposing that Society all my life." However, his zeal for his manuscripts made him put his pride into his pocket, and, with his translation under his arm, he called at the Bible Society's House. He received a courteous welcome, and a promise that if his translation were a good one it should be printed. "But who is to correct a translation of mine?" asked the Bishop. "That is our affair," answered the Secretary. The result was that his translation was published, and he was presented with several free copies. His gratitude knew no bounds, and from that day he became a firm friend of the Society, and actually asked permission to go back to his old parish and preach for the Society, admitting what a great mistake he had previously made.

—MARK GUY PEARSE says:—

Matthew Henry points out that Abraham's slaves which he had gotten in Haran are called "souls." In these times servants are called "hands." A world of difference. Hands—four figures and a thumb to get as much out of as one can, and to put as little into, from the master's standpoint. And from the servants'—to pick up as much as they can and to give as little back again. When master and man find in each other's relationship a soul—a living, earnest, brotherly soul—then only are the work and wages alike right.

These words are true for India. We have met some professing Christians in this country who do not even know the names of their servants, they are the "Boy," the "Sweeper," the "Syce" &c., &c., but beyond that their employers are quite ignorant of them. These things ought not so to be.

—THE Rev. Gelson Gregson has written another long letter in which he again combats the change of the Indian Army Total Abstinence Association into a nondescript Society which compromises with the drink. He says:—

The fact that it was found necessary to change the name of the Association is in itself a proof that a change in principle and action was determined on; and the change is so obvious that I am surprised that any attempt should be made to cloak or disguise it. The Committee meeting at Simla, which made the alteration, is in itself a proof of the wrong that was done. Two members of the Committee *left before the final decision* was arrived at, but not before objecting to the alteration; another delivered a written protest, and the remaining two—the President and the Secretary—carried the resolution, in spite of the expressed opinions of the other members. The alteration has been made to bring in non-abstainers as honorary members, which is a distinct change in the principles of the old Total Abstinence Associations. We could face the soldiers and say that every officer on our roll of Presidents and Vice-Presidents was an abstainer This led many officers to become abstainers for the sake of their men, and it greatly encouraged the men to persevere. But now a sergeant may drink at his mess and be an honorary member of the Society; an officer may be a Vice-President and a non-abstainer, breaking up a very important principle in dealing with soldiers, namely, that a soldier, as a soldier, is amenable to military law, whether a Field Marshal or a Lance-Corporal, therein having one thing in common, namely—they are both soldiers. The old Association worked on the military principle that, whatever rank the members might be, they would all be amenable to the same law and be abstainers together for the suppression of drunkenness in the army, and this principle has been carried out for a quarter of a century without the least difficulty arising from it. At the present time there is the greatest dissatisfaction amongst the societies at the change; and, in spite of a great deal of pressure, the men are resenting the alteration, which makes a very invidious distinction, by allowing some to drink under circumstances over which they have no control, and are therefore quite incapable of estimating the quantity taken or the degree of intoxication it has produced. It would be better to give up the attempt to promote sobriety in the army than to have a society which tolerates amongst its members the drink which causes the drunkenness they profess to suppress, but which only can be suppressed by abstaining from the use of it. This was the principle of

ARCHIVE
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

the Soldiers' Total Abstinence Association, which I deeply regret to find has been sacrificed by the promoters of the Army Temperance Association.

NEWS FROM CEYLON.

This is my fourth visit to this Emerald Isle of the East. It is the monsoon season. I landed in a heavy shower of rain, and went direct to the house of an old friend. This friend will be my "firstly" in this letter. He is one of the fruits of the great temperance work done in Asia by that devoted apostle, Rev. J. Gelson Gregson. I must call him a *specimen fruit*, because in Mr. Gregson's meetings he not only became an abstainer, but gave his heart to God. In my work in Ceylon this earnest, humble Christian brother, J. A. Honter, has been a valuable helper. I have presented this as a specimen case, for the reason that I believe that Mr. Gregson's splendid success in the temperance movement is found in his making it a *Gospel total abstinence* work. Being near him in the early years of his temperance labours, and at times directly co-operating, I am confident in saying that his entering the lists against the drink demon was not merely a religious, but a deeply spiritual heart work. I believe he was "called of God as was Aaron." In obedience to the heavenly vision, his work became a Bible total abstinence and soul-saving evangelism.

All this is good news. The bad news I have to tell is that some of the "temperance" work of Ceylon is not conducted either as a total abstinence or a soul-saving cause; and that much of the professed Christianity is not promoted upon even temperance lines.

Ceylon is poor,—perhaps poorer than Ireland. In its poverty the 16 lakhs of Rupees,—about £114,000—paid in licenses upon native liquor alone, represents a fearful amount of liquor-drinking among the people. How many thousands of pounds must the people themselves pay for the curse of drink? Note that this represents country liquor only. There is in addition, a large consumption of imported liquors. Only think of a "Christian" Government dealing out death and damnation to its subjects, and deriving a fat income from their temporal and eternal ruin.

But the very worst feature of the sad case is the fact that many churches, missions, ministers and religious workers encourage and promote this terrible evil. Let me give a few illustrations. There is Archdeacon Matthews. At a meeting of the Church of England Temperance Society a few weeks ago, he advocated total abstinence. The next day at a wedding he proposed the health of the bride in a glass of champagne! The account of the two occasions fortunately appeared in the daily paper side by side. They will also appear side by side when the books of judgment are opened.*

When religions leaders err through wine, [see Isa. 27, 7] we may expect the people to go and do likewise.

There is a "convert," Arnolis Dias at Panadura. His father was a Buddhist, but very friendly to Christianity. In fact, I was told that he was "almost a Christian." I went by invitation to see him, and earnestly tried to remove his "doubts." The Christian brethren who were with me said nothing of the man's business. Passing his large premises afterward, I got a strong scent of fermentation and was then told that Hermanis Dias was a distiller! Not being able to call again that month, I wrote him very candidly, sending one of Hastings' tracts about liquor-making murderers. Three months after I called upon him, and found that he was not at all friendly to a faithful thou-art-the-man Christianity. Visiting Panadura this trip, I find that old Hermanis is dead and gone,—*where?* One of his sons remains a Buddhist. The other, Arnolis, professed conversion in a Wesleyan meeting, but afterward "grew cold." A distillery is very cooling to spiritual life. So also are the products of distilleries, breweries and wine-cellars. Finally Arnolis was baptized and confirmed in Archdeacon Mathews' Church; and he is a useful worker and officer-bearer both in the church and in his distillery.

There are many earnest abstainers who are pushing the temperance cause in Ceylon. Among them is Mr. William Walker, a large merchant, and a working Christian,—a Baptist, I believe. He wrote several letters on the drink curse, which were published in the *Temperance Record* in England. They are issued by the National Temperance League in pamphlet form. A copy is before me. He says many excellent things, and the tract would be as "ointment poured forth," but he has put one or two "dead flies" in it. He rightfully quotes Dr. Cust's strong charge against Brewers, Distillers and Exporters; but demurs saying: "I am not sure that it is correct. For the brewers, the distillers and the exporters at home are most respectable men. Most of them are connected with Christian Churches, and some of them give liberally to Christian missions." Possibly he is speaking in sarcasm; if so he should signify it plainly. On the next page he says: "We don't want the help of churches which are known to receive support largely from the drink interest. . . . In a holy warfare the money ought to be clean, even if we should have less of it." Mr. Walker's strong pamphlet has an extremely weak item when he says that the drink traffic "as a source of revenue has at least this to recommend it, 'that it is the least burdensome of all taxes, since no one need drink unless he likes.'" Has Mr. Walker never heard of John B. Gough, Francis Murphy, and hundreds of thousands of other enslaved drunkards; chained by consuming appetites,—who *must* drink at the sacrifice of wife, home, life and soul? England commenced by sending 200 chests of opium to China. The taste was fostered and the habit fettered upon the Chinese, until our nation sends 100,000 chests annually; and shall we now glibly tell the multitudes of opium slaves in that empire that this is the least burdensome of their troubles, as no one need use opium *unless he likes?* Mockery!

Let no one be discouraged by my bad news from Ceylon, but rather let us take up the cause of prohibition and abolition more earnestly, more wisely and more scripturally than ever before. "Woe unto him that giveth his neighbour drink" is as much God's law as it was 2500 years ago. The church of God must first follow His word as to abstinence, and then lead the charge in expelling the demon Drink. There is great hope when a leader of thought like Sir William Hunter says: "I believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence." Let the church of Christ have faith to take that principle and apply it to national policy. Substitute "Government" for *Christianity*, and "prohibition" for *abstinence*, in the above axiom of Sir William, and you have simple scriptural truth, and the duty of every Christian patriot. Mr. Walker in his pamphlet bravely says:—"A Missionary who is not willing to abstain from intoxicants in India is a useless missionary, and money paid for him is money wasted. He joins the 'drinking caste,' and helps to fasten a nickname on the Christian religion." Yes, Christians in England can put their cash to a better purpose than sending out men to teach the heathen that Jesus in His first miracle "manifested forth His glory" by making 100 gallons of intoxicating wine to give to a company who had already well drunk a similar poison for some days at a marriage feast!

"Yet now there is hope in Israel concerning this thing." Christians are learning that when they "so sin against the brethren and wound their weak conscience they sin against Christ." I hope to write you some better news at an early date.

WALLACE J. GLADWIN.

Colombo.

* We are thankful to believe that Archdeacon Matthews represents a decreasing section of the Church of England. Many of the noblest examples and advocates of total abstinence are to be found among its clergy.—EDITOR, *Bombay Guardian*.

Epitome of News.

SATURDAY, DECEMBER 22.

—The Rohilkund District Conference of the M. E. Church, says the *Kaukab-i-Hind*, met at Chandausi, December 11—13th, Rev. Dr. Parker presiding. The membership now numbers 225, of whom only a dozen are foreigners. The usual business was transacted. Four Native preachers were recommended to the Annual Conference, and half a dozen for ordination. The workers are greatly encouraged by the success of the year, and will attempt great things for God during the coming year. Following the Conference was the Christian *mela*, attended by 2,000 Native Christians from all parts of Rohilkund: this continued three days, closing on the 17th. The attendance was never so large. Crowds of outsiders were attracted to the preaching daily, especially in the afternoon. A brass band from Shahjehanpore—an experiment of Rev. Dr. Hoskins'—proved quite an attraction: the members are Native Christian young men. The plan is worth trying in other places. It is not difficult to predict a great future for this Christian *mela* at Chandausi. The location is excellent and every year great good is done.

—In the list of successful candidates for the second B. A. Examination, are the names of two young ladies who have creditably passed through the different University examinations at the very first trial, namely Miss Mary Samuel and Miss Meherbai Ardasir. Both ladies are the first in their respective communities (Jewish and Parsee), to obtain the degree of B.A.

—An educated Bengali, who has been under trial for several days at Calcutta, on a charge

of murdering his child-wife some months ago, has been convicted and sentenced to death.

—The Methodist Publishing House at Lucknow is bringing out a Hindustani Tune Book, prepared by Mrs. Emma Moore Scott. The body of the book is to consist of 119 harmonized ghazals and bhajans, with the words. The introduction will contain a practical treatise on Native music. Many of these tunes have not heretofore been written, and perhaps not half a dozen of them have been harmonized. The work of Mrs. Scott has passed the criticism of eminent foreign musicians, and will no doubt be highly appreciated. It is being beautifully published, and is promised in January.

—The Indian Midland Railway Company take over the Bhopal State line on the 1st of January.

—A young heiress in Scotland, of great beauty, has destroyed her sight by attempting to increase the lustre of her eyes with a widely advertized lotion.

—The *Kattywar Times* announces that Raidey Charun, a notorious outlaw, who has committed murders and led attacks on several villages, surrendered yesterday to the Jamsaheb of Nawanuggar through Vazir Raghoobhai, at Ranpur, along with his accomplice Samatia.

—The Marchioness of Lansdowne has assumed the office of lady president of the Countess of Dufferin's Fund, as it will still continue to be called

—At the meeting of the Legislative Council held on Friday, the Burmah Financial Commissioner's Bill was introduced. Mr. Scoble said it would come into force as soon as passed. The Merchandise Marks Bill was referred to a select committee.

—The area under rice cultivation in the ten chief rice producing districts of Lower Burmah is now reported to be 99,657 acres, or nearly 3 per cent. more than the actual area under cultivation last year. There is a decrease of over 27,000 acres as compared with the estimate given last month, which is due to the destruction by salt water inundation of 20,000 acres in the Akyab district and 7,000 in the Amherst district. The final rains at the end of November were unfavourable in Akyab and a poor crop is expected there, but in the remaining districts slight rain fell and caused considerable improvement to the crops. On the whole the crop may be said to be above the average. In spite of the poorness of the crop in Akyab it is estimated that there will be available for export 1,121,000 tons of rice, including what will be required for Upper Burmah.

Monday, December 24.

—On Saturday morning, H. I. H. the Grand Duke Alexander of Russia, accompanied by Lieutenants Nikoff and Jacoubovsky, arrived in Bombay from Benares, and subsequently the Russian corvette Rynda left the harbour for Aden *en route* to the Black Sea.

—The Bishop of Bombay, held an Ordination service at St. Thomas' Cathedral yesterday, when the Rev. W. L. Nanson, Poona, A. C. Laughlin, Kolhapur, and E. S. Browne, Ahmednagar, were admitted to Priest's and Mr. H. C. Henham, Dapuli, to Deacon's orders.

—The hereditary Grand Duke and Duchess of Oldenburg arrived in Bombay by the P. & O. steamer *Thames* on Saturday from Ceylon, and were met by the Duke of Connaught, with whom they are to stay in Poona.

—Lord Reay arrived at Karwar on the 21st. He received and replied to the municipal and private school addresses at the new Municipal Hall, which he declared open. He afterwards visited the jail, the high school, the hospital, and other public buildings.

—*The Indian Witness* reports that the number of baptisms in the North India Methodist Conference during the year ending with October 31st was adults, 1,201, an increase of 369 on the preceeding year; children 751, an increase of 151. Of the accessions to the Church, 35 were from Mahommedanism and the rest from Hinduism; number of Sunday-school pupils, 26,585. Contributions from Native Church for the year Rs. 3,566.

—Madras Presidency is sending 130 delegates to the National Congress that meets at Allahabad next week. Six of these were elected for the express purpose of bringing social reforms before the Congress.

—A contemporary describes a novel penal system which is in operation in the Folsom State prison in California. The system aims, "first to make the prisoner physically sound; secondly, to fix in him physically the habit of toil; thirdly, to convince him that personal happiness depends upon obedience to the laws." To this end the prisoners are allowed a good deal of liberty. There is no enforced labour nor solitary confinement. New comers are put upon plain diet and left to find their own occupation. But they soon discover that many of their fellow prisoners are enjoying better fare and more liberty than themselves, and they find that this is gained by labour. They also grow weary of the monotony of doing nothing and soon beg to be allowed to work. There are three different tables provided, the food supplied being according to the industry and trustworthiness of the men themselves, the liberty is allowed in like manner, so that the prisoners find out that it pays to be industrious. This system appears from the report to work successfully. It is said that the percentage of re-committed prisoners from Folsom prison is gratifyingly small.

Tuesday, November 25.

—A new Chinese railway, the first of real importance that the country has possessed has been laid to connect Tientsin and the port of Taku with the great coal region around Tong-shan, where the new Kaiping colliery is situated, and is 86½ miles long. The line has been built by the Chinese under the superintendence of an engineer who has done good work in America. There were not many unusual difficulties encountered in its construction, the greatest being the crossing of the River Peh-tang, and the traversing of several swampy sections. The land being as flat as Holland, and very subject to floods, provision had to be made for a part of its length to meet the rising waters of the Pei-ho and other streams. In one section, that between Peh-tang and Hanku, which suffers frequently from inundations, four fine bridges and a flood-opening had to be provided in a distance of under eight miles.

—The total eclipse of the sun, which occurs on New Year's Day, opens the year in most interesting fashion for American astronomers. It is very rare for an eclipse to take place on that date, and no similar case will happen again before 2121, while the last one was in 1682. The eclipse will be total only in the North Pacific Ocean and the Pacific States. The duration of totality will be 2 min. 3 sec,—a minute shorter than usual in such phenomena.

—The Eiffel Tower in Paris has reached the great height of 200 metres, or about 660 feet. A large flag was run up to apprize the city of the event. The tower is now so high that standing on a balcony overlooking the Boulevard de Courcelles, it could be seen rising above the intervening Trocadero hill and the tall houses thereon. As it stands, it is far the highest erection in the world. The tower will probably be ready for the painters earlier than the contractor engaged to let them have it.

—It has been settled that the duty on silver plate will be removed within the next two or three months, the English silversmiths having receiving an intimation to that effect to enable them to regulate their trade accordingly.

—The bicentenary of the Revolution of 1688 was celebrated in Derbyshire on the 3rd of December with great rejoicings. At Whittington, where the Revolution Cottage, in which several noblemen met and decided to invite William of Orange to the English Crown, still stands, there was Divine service at the church, and some thousands of people afterwards assembled near the cottage, addresses being given by the Mayor of Chesterfield and others.

—A report has reached Vienna from St. Petersburg, that the Governor-General of Vilna has just caused a number of English missionaries, who had resided in his province for some time past, to be expelled. As to the ground for this arbitary act, no explanation is given.

—The European country which possesses the largest number of public libraries is (says the *Library Journal*) Austria. In Austria there are no fewer than 577 public libraries, containing 5,475,000 volumes, without reckoning maps and manuscripts—a total which comes out at 26 volumes per 100 of the population. France possesses 500, Italy 493, and Germany 398 public libraries. Great Britain possess only 200 public libraries according to these statistics, the volumes numbering 2,871,000, and the manuscripts 26,000.

—Next spring the Austrian and Hungarian railways intended to try the experiment of establishing a lending library, from which passengers will be able for a small fee to hire books to read while travelling,

Wednesday, December 26.

—At the recent anniversary of the Misson to the Jews in Paris the feature of the day was the baptism of three Jews, all young men, who thus publicly avowed Jesus Christ as their Saviour. One is a Russian who has been three years in Paris, a profound scholar, but who through simple faith in Jesus Christ, is now rejoicing in hope. Another is an Austrian, who has been a kind of Nathaniel, and was destined for special work in the synagogue. The third is a student from Pesth, who desires to go and preach in the Hungarian language the unsearchable riches of Christ. A German paper states that "at Vienna last year three hundred and sixty-three Jews became Christians," and another paper says that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

—A thousand copies of the newly-issued New Testament and Psalms in "Negro-English" (or better, Negro-Dutch) have been placed at the disposal of the Moravian missionaries for sale to the natives among whom they labour in and around Paramaribo, in Dutch Guiana, South America.

—A large steamship with 11,000 quarters of barley lately entered Boston Dock of which the captain and all the crew, about 15 in number were teetotallers. It is customary at ports on arrival of large ships coming from long voyages for the crews to be discharged, but in this instance so comfortable were the crew with the captain that they all re-joined the ship on its again leaving Boston port. There is a line of steamers sailing from Boston to Hamburg, in not one of which the captain ever carries intoxicating drinks aboard. If this custom were more widespread, much loss of life and property would be avoided.

—It is stated that the young Emperor of Germany is a staunch teetotaler and a vigorous opponent of gambling, and that he denounces card-playing for money as "unworthy of a German officer and a Christian gentleman."

—A remarkable voyage by steam has been accomplished by the P. and O. steamer *Arcadia*, which left London on Oct. 20 for Bombay, where on her arrival she discharged her outward cargo of 3,000 tons and loaded a return fright amounting to 4,000 tons in five working days. Leaving Bombay again, on Nov. 16, she delivered her mails at Brindisi and continued her voyage home, calling at Malta and Gibraltar, and arrived at Plymouth

at noon on December 6th, having performed the round voyage of 13,189 miles in 47 days, including stoppages at the different ports *en route*.

—Mr. Monro, the new Commissioner of Police, assumed the duties of his office in Whitehall Place, on Dec 3. Shortly after his arrival he was visited by Mr. Staples, chief clerk. Subsequently he received visits of congratulation from the Assistant Commissioners, the chief constables, the assistant chief constables, and all the heads of departments.

—The *Overland Mail* of Dec. 7th says, Mr. Bright is getting weaker day by day. Yesterday it was announced that he had slept better; but in the afternoon Dr. Hayle was again summoned to One Ash, where he now remains each night.

—Telegrams from Washington state that President Cleveland will make an extended European tour at the end of his term of office, starting in May or June next.

—The *Kieler Zietung* is being prosecuted, at the instance of the Emperor, for printing the 1866 Diary of the late Emperor Frederick. This memoir has been repeatedly printed before without any objection being taken.

Thursday, December 27.

—The P. & O. S. N. Co.'s s. s. *Peninsular*, with outward English mails of the 13th instant left Aden for Bombay at 5 p. m. on Monday and is expected to arrive at Bombay about noon on Saturday.

—The proceedings of the National Congress began at Allahabad on Christmas Day when the Hon. Pundit Ajudhia Nath delivered a speech welcoming the delegates to the capital of the North-West Provinces, and Mr. George Yule, the president for the year, followed with the inaugural address. There were several Europeans among the assembly, including Mr. W. S. Caine, M. P.

—At a meeting held for the purpose of electing representatives to the National Congress from Lucknow, on the 18th instant, Mr. Caine, M. P., was present and was requested to speak. He urged the meeting to press beyond everything else for a Royal Commission to inquire into the whole administration of the Government of India. They had precedent on their side, and it appeared to him that what was most wanted was evidence of the safety and desirability of their demands. This could be best obtained by a searching inquiry. A Royal Commission, moved for by the British House of Commons, was, he said, the fairest and most impartial tribunal in the world. The evidence and report of such a commission would give exactly that series of facts which would best enable Parliament, the final authority for India, to come to sound conclusions with regard to the safety or otherwise of the admission of educated Indians by election to membership of the great governing bodies of this vast empire.

—A popular American authoress is building for herself a new house in Adams, N. Y., in which provision is made for the accommodation of ten or twelve guests from the city of New York. These are to be selected from the sewing girls of that city during the Summer season, four or five sets in succession.

—One of the new ways in which electricity is used is to cut glass in factories. The glass cylinder is encircled by a fine wire that is connected to a small battery. The wire is then drawn tightly and the current turned on. Naturally the wire is heated and the heat extends to the glass under it. When in this state, water is poured on and a clean break effected on the path of the wire. Logically, the thicker the sides of the cylinder are the cleaner will be the cut.

—The Crawford Commission was resumed yesterday. when Mr. Inverarity addressed the Court for the defence.

—The statue of James A. Garfield which will be unveiled in the Lakeview cemetery, Cleveland, will be of marble. It is of heroic size and represents him in the act of addressing Congress.

—The oldest man that voted in the United States this year was Judge Z. W. Bunce, of Michigan. He was born in 1787.

Friday, December 28.

—The total number of deaths registered in Bombay during the week ending Tuesday, 25th Dec., 1888, was 419, being 61 less than the preceding week and 20 more than the week ending the 20th Dec., 1887; 13 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 12; Brahmins, 20; Lingayet, none; Bhattias, 4; Hindoos of other castes, 190; Hindoo outcastes, 47; Mussulmans, 110; Parsees, 17; Jews, 1; Native Christians, 14; Eurasians, none; Europeans, 4; while the rate of mortality per 1,000 of the population was 23·01. There were 102 deaths from remittent fever, being 19 less than the last week and 4 less than the corresponding week of last year. There were 4 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 73, 10, and 22, last week, against 78, 8, and 12, respectively, in the corresponding week in last year. During the week 327 births were reported in the different districts.

—The rate of exchange stands at 1. 4 3·8d.

TELEGRAPHIC NEWS.

London, December 20th: The Honourable Artillery Company were disarmed because they refused to vote funds of the corps for a military purpose until their position was further defined. It is expected that the corps will be reorganised, but not disbanded.

21st: The Hon. E. Stanhope, replying to a question in the House of Commons, said that the Charter of the Honourable Artillery Company had not been withdrawn, and that it would only be necessary to remodel it.

23rd: News has reached Zanzibar that Stanley with three hundred men arrived at Wadelai on the 20th January in an exhausted condition. A fortnight later Emin Pacha received a message from the Mahdi, stating that he intended to subdue the country, and demanding Emin Pacha to surrender the Wadelai Province to him, promising Emin his life and good treatment if he complied with the demand. Emin, however, refused to comply with the Mahdi's request.

Calcutta, 23rd: At ten minutes to eleven o'clock to-night Calcutta was visited by a severe shock of earthquake, which lasted about a minutes and a half. Doors rattled and punka frames swayed. This is the severest shock since 1885. The greatest alarm prevailed.

London, 24th: A Royal Warrant has been issued, according to which the Commissariat Department has been re-named the Army Service Corps, and officers in it will henceforth have ordinary army rank. The Warrant also regulates promotion and retirement.—Parliament was prorogued to day. Her Majesty's speech says:—My relations with all Foreign Powers are friendly. I regret the rejection of the Fisheries Treaty by the United States. With respect to Egypt, the speech says that the attempt of the Soudanese to gain possession of Suakin has interrupted the restoration of Egypt to a condition of political and financial security. In other respects the administrative and economic progress of Egypt has been satisfactory. The insurrection on the continent of Zanzibar has been the cause of a large loss of life and property in the German settlements. This is due to the renewed vigour of the slave trade, and I have joined Germany in a blockade of the coast where the insurrection exists. Her Majesty then says:—My Indian dominions have enjoyed general quiet and prosperity, and the disturbances in the Black Mountains and Sikkim have terminated without difficulty. The rebellion of Ishak Khan, which at one time threatened to become formidable, has been entirely subdued. Turning to the Cape, her Majesty says the rising among the Zulu Chiefs has not met with any sympathy from the people.

NINE SCHOOLS IN FOUR LANGUAGES.

The Annual Exhibition of nine of the American M. E. Church Mission Schools at Bombay was held on the 21st instant at the Methodist Episcopal Church, Grant Road. There were present between three and four hundred children, principally of the kind amongst which Christ laboured—the poorest of the poor, many being of the sweeper caste. There was one Tamil school for boys, one school for the children of Native Christians, three Marathi girls' schools, three Marathi boys' schools, and one Gujerathi school. There are 200,000 Gujerathi speaking people in Bombay.

A little lad was introduced who was quite deaf and dumb. A deaf and dumb institution for Bombay is greatly needed, where deaf and dumb children will be taught to read the Bible and turned into real Christians by the grace of God. Several interesting dialogues were given similar to those described in the report of the annual exhibition of the American Marathi Mission schools last week. A number of Natives, parents and friends of the children, were present, including some of the sweeper caste. The proceedings terminated with the distribution of immense piles of plain useful clothing as prizes for past regular attendance, Scriptural knowledge and good behaviour. Rewards of dhotis, caps, books, and bright red handkerchiefs brought joy to many a youthful heart. About one-third of the children took prizes.

SCRIPTURE UNION FOR CHILDREN AND YOUNG PEOPLE.

More than three hundred thousand children and young people in different parts of the world have joined together to read every day a short portion of God's word.

In Bombay, Poona and some other places in Western India there are between 700 and 800 members, and it is hoped that in the New Year there will be a large increase in the numbers.

The annual subscription is two annas, for which each member receives a card with list of the daily readings, together with a little book called the Scripture Union Almanack, with a text selected from each day's portion and a reference text from some other part of the Bible on the same subject; and also a copy of the January No. of "Our Own Magazine."

The cards are headed "children's," "young people's," "schoolboys'," or simply "the Scripture Union."

All particulars, cards &c. may be had from the Hon. Sec.

Revd. John M. Macdonald,
C. M. S. Girgaum,
Bombay.

The ambassador of Christ must preach Him in three main aspects. First, Christ is absolutely necessary: "Verily I say unto you, except ye believe that I am He, ye shall die in your sins." Second, Christ is absolutely sufficient: "In Him dwelleth all the fulness of the Godhead bodily" Third, Christ is absolutely accessible: "Him that cometh unto Me, I will in no wise cast out."—*Saphir.*

YOUNG INDIA FOR CHRIST.

Continued Report of the Convention of the Indian S. S. Union at Bombay.

At the afternoon meeting on the 20th instant, Mr. Dhanjibhai Nauroji ably filled the chair. The first part of the proceedings was taken up with a conversation on the subject of Native Music in Sunday Schools. Dr. Scott, of Bareilly, said that the simplest possible music was all that was essential for the open-air Sunday schools which had been spoken of. Native drums, any kind of horn, or timbrel was all that was essential to draw crowds to them. The best instrument in a settled school was the cornet, which is the finest possible accompaniment for the human voice. He was glad to see that it was beginning to be used widely in the North West Provinces amongst the Native workers. He knew personally six who could play well.

Mr. Sumant Vishnu spoke of the new fashion of using American Organs in the Native *Kirtans*. A pocket edition of Marathi hymns was much wanted. He thought that melody and not harmony should be sought after in Native singing. It was much more appreciated by the Natives.

The Rev. H. C. Stuntz spoke of the necessity of having hymns with

PLENTY OF CALVARY IN THEM.

There was a lot of wishy-washy stuff abroad in the shape of hymns that had no salvation and no Gospel in them. Let the hymns be *solid* ones, with some spiritual bone and muscle.

The Rev, J. E. Abbott announced in answer to Mr. Sumant that a pocket edition of Marathi hymns was in contemplation, and he hoped it would be out in a few months.

The Rev. A. B. Wann then read the

SUNDAY SCHOOL STATISTICS IN THE BOMBAY PRESIDENCY.

Vernacular Work.

	Men and Boys	Women and Girls	Total.
American Marathi Missions	1705	594	2299
American Presbyterian do	322	149	471
Baptist Mission	53	5	58
Basel Mission (Catechumens under instruction)	95	24	119
Church Missionary Society	169	111	280
Church of Scotland	128	562	690
Free Church Mission	650	256	906
Irish Presbyterian Mission	369	222	591
London Missionary Society	98	4	102
Methodist Episcopal	876	255	1131
Society Propagation of the Gospel	666	290	956
Anglo Indian Evangelization Society	11	13	24
Grand Total	5142	2485	7627

Taking the number of children eligible for Sunday Schools as one-sixth of the whole population, these numbers showed that only one in five hundred of the heathen children were being taught in Sunday Schools. The total number of European and Eurasian children taught in the Presidency was 1,200, or about half of those eligible.

Dr. Scott pointed out that the Bombay Presidency mighty well take a lesson from North India on the subject of the proportion of Sunday School scholars to secular mission scholars. In North India there were

TWICE THE NUMBER

in Mission Sunday Schools that there were in Mission Secular Schools. These Sunday Schools were entirely voluntary, there was no compulsion. Some missionaries dreaded to take up Sunday School work because they were already so overwhelmed with other duties. Such men should learn how to work through others, and set laymen to help in this matter.

A speaker here alluded to the fact that religious instruction was given in the Mission Secular Schools, and that the Saturday Scripture Schools were practically Sunday Schools.

The Rev. H. C. Stuntz in reply said that it would be a pernicious thing if the religious instruction given in secular schools was allowed to stand in the place of Sunday School work. There was no comparison between the two things. In the Sunday School the teacher came face to face with his or her pupils, and talked with them soul to soul. The Sunday School fills a niche that

NOTHING ELSE CAN.

Dr. Mackichan emphasised the value of the of the religious instruction given in missionary secular schools. Mr. Sumant Vishnu spoke of the Ahmednagar College which regularly holds Sunday classes for its students, having an average attendance of 275. He said that the managers of Bombay Missionary Colleges might well follow this example Dr. Mackichan said that there had been in the past occasional classes of this kind, but they had not been held regularly.

Dr. Scott then read a paper by the Rev. C. P. Hard on the International Bible Lesson system. He said that by it the Bible was gone completely through once in seven years. In Cromwell's time all the children were named from the Old Testament, thus proving that the Old was read to the neglect of the New Testament. To-day the neglect has been in just the opposite direction. The Old has been neglected partly owing to the "higher criticism." But he thanked God that

THE CLEAREST MINDS AND THE PUREST HEARTS

could find no fault with the Old Testament, and whilst the critics had been at work trying to upset it, the International Bible students all over the world had gone through the whole Bible three times.

The Rev C. Harding questioned whether it would not be better to pick out special parts for heathen teaching.

Mr. Samuel Baker, of the Friends' Mission, Hoshangabad, said that he used the International Bible Study for heathen teaching. It was easy to draw the mind of the pupil from the anti-type to the type

The Rev. A. B. Wann thought that it was simply necessary to teach the Type Jesus Christ.

Mr. Maurice Gregory said that one great advantage of the International Lessons was that in them the Bible was taught from end to end, and

FROM COVER TO COVER.

This was very important now-a-days, as there was a certain section of the professing Christian Church that did not believe the whole Bible.

The Rev. W. Bell said that it was necessary to guard against using the Lessons as crutches. Mr. Carroll did not believe that we had any right to pick and choose what we liked in the Bible. Any system which compels the systematic study of the Bible and goes right through it from end to end was a valuable one. Mr. Fritchley endorsed Mr. Bell's remarks about the importance of guarding against the Lessons being used as crutches. See to it that the children were got into the habit of

SEARCHING THE BIBLE.

Mr. McOmish read a paper on Sunday School Literature. The 8,000 leaflets printed every month in Marathi and Gujerathi by the Children's Special Service Mission did not by any means meet the demand.

The Rev. H. C. Stuntz emphasised the necessity of choosing good solid books instead of the trashy, goody-goody stuff so often found in Sunday School libraries, of impossible children, who die at ten, and that sort of thing.

The Rev. John Forgan drew attention to the liberal terms of the Religious Tract Society for Sunday School Libraries. The type of children in their books was of a sturdy sort. It was very important that a Sabbath school teacher should have the right ideal in his mind of what a Christian child ought to be, that of the childhood of Christ.

The Rev. J. M. Macdonald spoke again upon the importance of getting each child to

READ THE BIBLE REGULARLY,

and shortly described the Scripture Reading Union which now numbers nearly four hundred thousand members and is undenominational and international.

Mr. Fritchley said that not only unconverted teachers in Sunday Schools should be guarded against, but also godless books in Sunday School libraries. He had lately met with two startling cases on this point. The first was that of a Sunday School book actually recommended in an American religious paper that had positively poisonous matter in it. The other was one worn to tatters through reading, which had not one word about God or Christ in it, except in the way evil men used those words. Every Sunday School book should be

PRONOUNCEDLY CHRISTIAN

in its character, and definitely teach the Gospel.

At the last session held on Friday morning, the 21st instant the Rev. T. H. Greig, chaplain of the Church of Scotland took the chair, Mr. Carroll prayed that God would save all of us from hard set thoughts on Sunday School work, and that we might

LET GOD MOULD US

and search us and try us. The Rev. A. B. Wann also prayed that we might bring all our work to God for His forgiveness or approval. Dr. Scott hoped that no one would be neglecting Sunday School work because there was no perfect system. In all human things there was some defect, and if they always kept their eyes on the defects nothing would be done.

The Rev. A. B. Wann then read a valuable paper by Miss Bernard of Poona on "Sunday School work for girls." She gave her own experience. In her great secular schools for girls, they not only had Sunday School on Sundays, but also what they called two Sunday Schools in the week. They felt the great need of a cheap Sunday School hymn book in the vernacular. In collecting their children, the teachers are

NOT ALLOWED TO GIVE SWEETS

or any other inducement to attend, but rewards were given for regular attendance and good behaviour. There were a few Christian children in their Sunday Schools. Only one had come out for baptism, but they heard of many cases in which the little ones spoke of Christ in their homes, and refused to take part in idol worship. The teachers must first be taught, and teachers-meetings were the backbone of the Sunday School. Only by continued waiting upon God could we expect to continue to be fruitful in His service. In this land of shams, let them see to it that they so lived in the presence of God that there should be nothing in their work which could not bear His scrutiny.

Mrs. Kingsmill followed and said that she had been led into much work with children. Speak very simply to them. Preach Jesus to their young hearts, and in many cases as the flower turns to the sun so would they trust in Christ.

Mr. Tomlinson then read a paper on

TEMPERANCE WORK IN THE SUNDAY SCHOOL.

He said that some had said that they could drink a glass of intoxicating drink to the glory of God, one glass at dinner to aid their digestion, and another glass at night to send them to sleep. This might seem so if they

looked only to themselves, but when they remembered that the force of their example might lead many to ruin, it was impossible that they could drink to the glory of God. The example of the moderate drinker was far more pernicious than that of the drunkard. No one followed the example of the drunkard if they could help it. Every one who began to drink hoped to be like the moderate drinker.

The meeting then resolved itself into a business one and the Rev. H. C. Stuntz proposed the formation of a

TEACHERS' CLASS

for all the Sunday School teachers of Bombay, and that the system should be carried out throughout all the larger towns of the Presidency.

Dr. Scott supported the idea. There were such classes in the large American cities. Some of them were so large that they were attended by numbers varying from 500 to 1000 teachers.

Rev. A. W. Prautch was sure that it was

JUST THE THING WANTED

for Bombay. In Chicago, Mr. Jacobs had a class of teachers attended every week by eight or nine hundred young men and women.

The Rev. J. Forgan said that there was no time for the proper discussion of this matter there. Let a committee be formed.

Mr. Carroll said that the committee should not consist solely of ministers. The workers in the Sunday School movement were almost entirely laymen. They should be represented

Mr. Tomlinson moved that a committee be at once appointed for the purpose of forming a Bombay Sunday School Union. He said that it should largely consist of laymen as nearly all the workers were lay and not clerical. The Rev. J. Forgan seconded, and Mr. Stuntz withdrew his proposition on the understanding that it would be brought before the new committee.

A motion was then made to hand the whole matter over to the Bombay Missionary Conference. The Rev. A. B. Wann opposed, and said that the whole matter should be dealt with

AT ONCE AND ON THE SPOT.

The Conference did not meet for six weeks, and it consisted only of missionaries and clergymen, with the exception of two or three laymen present by special invitation. He therefore moved that a Committee of six be now appointed, three members of which should be lay and three clerical. Let us get to work at once. Mr. Sumant Vishnu seconded There being still some attempts made to get the whole matter shelved, Mr. Fritchley said that the Missionary Conference had nothing to do with the matter, the Sunday School work was done by laymen, and laymen ought to manage it. Dr. Scott said that it was important that the Bombay Missionary Conference should be interested in the matter and he could not consent that the motion with regard to them should be negatived. The clergymen on the Conference represented their congregations, and in that sense they were very important.

It was finally and satisfactorily decided that both motions should be passed, and a committee consisting of the Revs. A. B. Wann, F. W. Macdonald and W. Bell, and of Messrs Carroll, Tomlinson and Sumant was formed to

SET TO WORK AT ONCE,

and opportunity will also be given to the next Missionary Conference of aiding in this most important work.

After a number of votes of thanks and appropriate replies, the first, but we hope by not any means the last, Sunday School Convention in Bombay was closed.

With regard to those who wish to

WORK AS WELL AS THEORIZE

on these subjects, we cannot do better than recommend the series of books by the Rev. E. P. Hammond on "The Conversion of Children." They can be obtained by V. P. P. from the Bombay Tract Society (cost about Rs. 2 the set). As before remarked, Mr. Hammond is not a mere theorist but a practical man and has been the means of the

ACTUAL SALVATION

of many thousands of children in England and America. Also the "Training of Children" by General and Mrs. Booth of the Salvation Army is specially recommended. They have successfully brought up a large family themselves, from their earliest childhood trained to live for Christ and the salvation of others, and have also through their organization done a very great and real work amongst children. To those who have gone in and out amongst the Salvation Army in England one of the most heart warming sights is the *saved families* so common in its ranks. "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*" is a promise which can still be claimed. The book can be obtainedby V. P. P. from the S. A. head-quarters, Esplanade, Bombay. (Price Re. 1 as. 4). With regard to the question of Indian Sunday Schools there is

NOTHING BETTER THAN DR SCOTT'S WORK

entitled "The Indian Sunday School Manual." It contains most valuable suggestions. The price is annas 5 by post from the Mission Press at Lucknow. This was published in 1882. The matter is brought up to date by the report of the Sunday School Conference held at Cawnpore in January of this year, and in the report of this Convention at Bombay which will be shortly issued. Both may be obtained from the Mission Press, Lucknow, price annas 5 each postage free. The latter will also be obtainable from Mr. Carroll of Bombay, who has kindly become financially responsible for a large parcel.

FORT M. E. SUNDAY SCHOOL.

CHRISTMAS SERVICE AND TREAT.

The Christmas service proper of this school was held on Christmas morning in the Y. M. C. A. Rooms, Apollo Bunder, beginning at 10-30 o'clock. Besides the school a large number of parents and others interested in Sunday School work were present. A well prepared programme was followed, under the direction of the Pastor, and the services were of great interest throughout. After the usual opening services of song, prayer and Scripture reading, the Superintendent of the School, Mr. M. T. Carroll, gave an address, reviewing the year's work, and congratulating the scholars and teachers on their faithfulness and interest in the work of the school.

He stated that the class records indicated that the school stood on a much higher plane than it did a year ago, and that this, in view of the difficulties under which the work had been carried on, was a source of profound gratitude to himself and those associated with him in the work. He went on to say that the primary object of the teachers and himself had been, and would continue to be, the conversion of every scholar; and he thanked God that their prayers had not remained unanswered, nor had their labours been unavailing. He closed with an exhortation to teachers and scholars to be faithful to Jesus during the coming year. Those who are conversant with the school work and the earnestness of the teachers know that these words are true.

Following this address were appropriate recitations a song by the children intervening between each; after which the Pastor gave a short address, dwelling on the childhood and home life of Jesus, and drawing some practical lessons for both children and parents therefrom.

Prizes were given to the scholars in each class having the best record for the year, and this part of the service seemed to be enjoyed by all.

General Campbell of Hyderabad being espied in the rear of the room was called on for some remarks, and he responded in a short talk filled with spiritual fervour, which seemed to touch every heart. A prayer by the Pastor, and a hymn closed a service which was indeed a happy and a profitable one, and which will not be soon forgotten by the School.

On the following afternoon the yearly treat was given at the Town Hall, which had been secured for the occasion.

OTHER CHRISTMAS TESTIVALS.

The past week has been full of festivities. Almost every school and institution in Bombay has had its turn in a share of good things. On Christmas day a large number of Native schools had a feast of *paulao* in the compound of Rev. W. W. Bruere in Grant Road. On Thursday the European Sunday School of Grant Road Church took its annual picnic to Andheri.

The same day a tea was given to the men belonging to ships now in harbour at the Seamen's Rest, Frere Road. There was a very large attendance, the spacious building being very crowded by the men and their friends. After the seamen had partaken of a substantial repast provided by the subscribers to the treat, Mr. Carroll delivered an interesting temperance lecture, which was illustrated by means of several exceedingly well painted views, which were shown to great advantage with the assistance of a powerful magic lantern. At the close of the lecture, Miss Armstrong gave a temperance recitation which was well received. Each of the men was then presented with a *souvenir* of the occasion, the presents consisting of goblets and trays of Indian manufacture, fans, or other useful or ornamental articles. H. Conder Esq., Major General Campbell and Mr. Mitchell also spoke to the men.

THE LATE MRS. J. S. S. ROBERTSON.

A gentleman who is well-known in Bombay sends us some lines by the Scottish author, Mr. A. Young, "in memoriam" of Mrs. J. S. S. Robertson, widow of the Rev. J. S. S. Robertson, both of whom were for more than forty years connected with the Church Mission, Bombay. Mrs. Robertson died in London on the 13th of October last. The pressure upon our space will not allow of the insertion of the whole of this composition. Two of the verses run thus—

Long, long on India's shore
Have ye united well
In serving HIM whom we adore,
Whose love no tongue can tell;
And thousands still will bless the day
That led your willing steps so far away.

Dear to your loving hearts,
The blessed work ye did;
In sowing seed that life imparts,
And lifts the drooping head;—
To point the way so kindly given,
That leads the erring heart to God and Heaven.

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto. at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at the Home of Hope Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay.	6	0
Ditto with postage to any part of India ...	7	10
Ditto ditto America or Australasia.	9	4
Ditto ditto Great Britain	10	14
Single copies	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay."

SATURDAY, DECEMBER 29TH, 1888.

NOTES AND COMMENTS.

"Ye have not passed this way heretofore."

"Sanctify yourselves; for to-morrow the Lord will do wonders among you."

"Behold I am the Lord, the God of all flesh; is there anything too hard for Me?"

1889! The New Year is an unknown land, but it is a land of promise to the Lord's people. Yet there must be faith. If Christ is to do a mighty work in us and by us, we must believe that with Him all things are possible. If our unbelief is not the hindering thing, there is no inward or outward miracle that He cannot perform. Faith and whole-hearted obedience will make 1889 fraught with more blessing than any year that has preceded it.

Many years ago a Christian man took pastoral *charge of a struggling* Baptist Church in a Kentish town. He was an earnest preacher, but for some reason he did not draw congregations and his church requested him to resign. He had a large family and had given up an educational profession to become a preacher. A sympathising friend now advised him to open a good class school for boys. After much consideration this seemed the right thing to do, and with prayer for guidance at every step the school was established and was successful, not only in a financial but in a moral and spiritual sense.

One day this good man had been praying earnestly for the salvation of his own children, "Oh that my boys and girls might *live* before thee," was the agonising petition of his heart. He fell asleep and dreamed that he was set to tend a number of lamps, some were not lighted; but as he watched and tended them, one and another became ignited. He was troubled about those that were not. But after a time to his great jóy he succeeded in lighting them all, and then he counted them, and noticed that there were ten, just the number of his own children, and as he looked he saw that each had the name of one of his children on. He took this dream as an earnest that all his house should be saved, and not very long after he rejoiced in the realisation of his dream. These incidents have been recalled to our memory on seeing that a grandson of this good man has just started for the mission on the Congo. Let Christian parents rejoice that the promise is unto them and to their children, yea, even to the third and fourth generation of them that fear Him. Are the parents who read this ready to believe and work for the salvation of their children during the coming year?

In Miss Abraham's interesting statement (reprinted on the opposite page) on the case of the Christian girl Luchmin, who was consigned to a life of infamy by a magistrate at Patna, there are two new points that are especially noticable. The first is that the bad character of the man Radakissen is notorious at Patna. It is difficult to conceive that Quinn was unaware of this. If he had desired to be impartial or just, we have reason to believe that a word from him would have produced abundance of evidence to prove that Radakissen was unfit to have the custody of any girl, and that by his action in reference to Luchmin he was liable to ten years' imprisonment. The second point in Miss Abraham's statement illustrates the bias and refined brutality of Quinn's character. After the police had refused to entertain Radakissen's false claim as the husband of Luchmin, on account of its absurdity and the well-known character of the fellow, "I wrote then to Mr. Quinn," says Miss Abraham, "asking him to use his influence to have the girl placed where she would be morally trained, if it should be proved that she was too young to choose legally her own religion, and I enclosed a request from the girl, begging him not to return her to her mother, who would simply force her to live in sin. *The reply was* A SUMMONS *to give up the girl on November 6th.*"

The more the light is thrown upon Quinn's proceedings, the more illegal his action appears. The article which we reprint from the *Englishman* upon the legal aspect of the case is well worthy of perusal. The impotent rage of some official and other Anglo-Indian organs in the press, because the Editor of *The Bombay Guardian* espoused the cause of a wronged girl who is not even a European, is now revealing the ignorance as well as the wickedness of their writers, who, as Whittier said in regard to certain advocates of human slavery in the United States, "bray through their purchased throats."

The Allahabad *Pioneer*, which may be described as the principal Government organ, says—"As we conjectured at first sight, it turns out, not only that no judicial wrong has been committed, but it appears highly questionable whether the magistrate's judgment involves any moral harm to the child. The alleged immoral character of the mother is quite unproved, and as to the girl's going to share a house in which there is another woman, anyone can judge the amount of infamy and degradation which such an association would imply in a polygamous country. If she really desires it, the girl can become a Christian by baptism in a year or two, and can be a Christian in all but name now."

It would be an insult to our readers to make any remark upon a paragraph like that. We will only say that we have been unable to learn that the authorities have lifted a finger to save the poor girl Luchmin from the fate to which Quinn consigned her. On the contrary, her immoral custodians have caused her to disappear from Patna.

THE PATNA CASE.

By Miss E. Abraham, Zenana Mission, Patna.

On Tuesday, 16th of October, Sundra and Luchmin came to the mission-house at 8 p m. in a gharry, having walked a considerable distance. We were expecting them but gave them no help in leaving their home, as for several weeks they had decided to leave a life of sin, and were longing to become Christians. Both of them had left their jewellery, and brought nothing with them but 2 or 3 *chaddars*, one only of them being of any value. I had previously consulted the Police Superintendent about Luchmin, the younger of them, stating her age to be 14 years, and he told me that Radakissen could be prosecuted if he detained a girl who was *not* his wife. The girl reckons her age from her wedding day when the Brahmin read from her *janampatri* that she was 9½. Circumstantial evidence since that period shows her to be now 14½. Her mother spoke openly before the girl herself, to my teacher and to Sundra, that she had attained the age of 14 some months before. At midnight the same day, October 16th, our gate was attacked, when I again wrote to the Assistant Superintendent of Police, informing him of the arrival and asking for protection, which was promptly given. The following day action was taken by Radakissen, but the police knowing the man's character well and the absurdity of his declaration that he had married a Khetri widow dismissed the case. I wrote then to Mr. Quinn, asking him to use his influence to have the girl placed where she would be morally trained, if it should be proved that she was too young to choose legally her own religion, and I enclosed a request from the girl begging him not to return her to her mother, who would simply force her to live in sin. The reply was a summons to give up the girl on November 6th. I placed the case, therefore, in Mr Thompson's hands and communicated with Mr. Dyer of *The Bombay Guardian*. At the conclusion of the first day's hearing, and in the presence of the Court, the girl's *chaddar* was removed violently and her mother and uncle tried to carry her away by force. The magistrate gave her into my charge but cautioned me not to have her baptised, but no reproof was offered to me for what I had done. At the next hearing, an adjournment was requested because certain requests made by my lawyer had not been attended to by the court officials. The adjournment was granted only on condition that both Luchmin and Sundra were sent to the house of a Mahomedan gentleman (Mr. Sherfuddin), who reluctantly received them, and two days later wrote to me to take them back as he was leaving home, and as although police were in attendance he could not be responsible for the girl's safety. Radakissen's emissaries had so troubled him that he had threatened to shoot any of them who entered his compound. The girl was delighted to get back to her friends, with the magistrate's consent, though she had been most kindly treated by this Mahomedan gentleman and his family. It was at this time that application was made by my lawyer to the High Court for a transfer of the case, which, as you know, was refused. The poor girl had more than once said; "Send me to prison, but do not give me to my mother, who left me in that bad house, and will put me there again if she can do so." How the girl, who is small for her age, had lived upon a single meal a day, and that of the commonest kind, until she was placed in Radakissen's house, where she had every comfort that Native girls desire, I do not know, but she willingly left it, and took off all her jewellery that she might escape the life to which her mother had consigned her, and because she wished to become a Christian. Although her knowledge was small enough when she came to us on October 16th, it increased rapidly, and when given up by the magistrate's order on December 6th, she had been sufficiently instructed to know what Christianity was, and was, undoubtedly in all essentials a Christian. Her screams and cries of "*ham nahin jaenge*" were heard long after I had left the court, to present a petition to the judge on her behalf. I am told that an action (for damages) is pending against me, and conclude that Luchmin will be uninjured for a short time, as they want the girl to give evidence against us. She has already been beaten for refusing to say what they wish, and when I last heard of her, had kept true to us. If not rescued, she must either live a life of the vilest description, or suffer death. She will, I trust, remain true to the Lord who gave Himself for her.

The girl's mother, Mahatabo, herself is living in adultery, and the character of Radakissen's house is well-known. He refused to marry the girl when he heard that she was a widow, and her mother then talked of selling her to the keeper of a house of ill-fame, but finally disposed of her to the man who thinks that English people will believe that he has married a Khetri widow! Mahatabo now states that her daughter was 7½ at marriage: this would have been, as you are probably aware, contrary to Khetri custom. Luchmin's description of *janampatri* (given before the false one was produced) was that it was wider than long. That shown is not like the description.

A red mark (sign of marriage) was put on by a neighbour whilst Mahatabo held both the girl's hands. Radakissen himself would have applied it, had he married her, *not* being at that time in the house.

Luchmin's objection being that it was sin, according to the religion of her ancestors, she had not at that time received Christian teaching.—*From "The Statesman," Calcutta.*

THE LEGAL ASPECT OF THE PATNA CASE.

The *Englishman* (Calcutta daily newspaper) of Dec 22nd, devotes a leading article to the legal unsoundness of the decision in this case It says—

It is difficult to conceive that any valid form of marriage could ever have been solemnized between Radakissen and the girl Luchmin, it being admitted that the former is a Hindu, a Khetri by caste, and that the girl was a widow at the time of her alleged re-marriage—facts which could only be rebutted by very potent evidence. It is much more probable that in this matter the Magistrate has been led astray by the tactics of an astute Mooktear. An error of a far more serious kind is however discernible in the procedure under the Criminal Procedure Code adopted by Mr. Quinn. Action was apparently taken under section 551 of that Code, which runs as follows:—"Upon complaint made to a Presidency Magistrate or District Magistrate on oath of the abduction or unlawful detention of a woman or of a female child under the age of fourteen years, for any unlawful purpose, he may make an order for the immediate restoration of such woman to her liberty, or of such female child to her husband, parent, guardian, or other person having the lawful charge of such child, and may compel compliance with such order, using such force as may be necessary."

This section confers on the Magistrate the power to take action in the manner indicated, on the complaint, on oath, of apparently a single witness, that is, upon an *ex parte* application, the only proviso being that the allegations made on oath shall include the conditions specified in the section. On a complaint made which satisfies these conditions the Magistrate is authorised to take action at once. A glance at the terms of the section shows that the granting of these extraordinary powers to a Magistrate is for the purpose of meeting an extraordinary state of facts. The power is given in order to enable Magistrates to take immediate steps in cases of the kind mentioned in the section, to prevent the occurrence of an evil or an injury which the lapse of even a few hours may render irretrievable. In the present case it is admitted that the enquiry dragged its slow length along for a period of nearly two months; that there were frequent adjournments; that voluminous evidence was taken on behalf of both sides; and that an elaborate decision was given on issues which it was out of the power of the Magistrate to decide. It is difficult to conceive how it came about that the Magistrate, throughout the course of these prolonged proceedings, was never oppressed with a feeling of doubt that his action, continued from day to day, was incompatible with the whole scope and working of the sections on which his proceedings were professedly based—how he did not come to feel that the jurisdiction imparted to him under the section could only be utilized in cases where a swift and sudden remedy must follow in the footsteps of the complaint, or the complaint be discarded altogether. How, for instance, did the Magistrate reconcile the words "immediate restoration of such woman" with a proceeding which took two months to dispose of? Further, in order to arrive at a proper decision in the case, the Magistrate found himself compelled to take evidence, and form an opinion, upon the two issues whether the alleged marriage was a legal marriage, and whether or not the mother was a proper guardian for her daughter. The very fact that he found it necessary to encumber his proceedings with these considerations should have shown him the propriety of at once staying his hand in the action he had taken under the section of the Criminal Procedure Code, in relegating the parties to the Court properly constituted for the trial of such issues.

It is not clear at present how the proceedings before the Magistrate were initiated. Was there a complaint on oath made before the District Magistrate, the only official in the mofussil who is authorised to entertain such complaint? If no such complaint was made, we presume there is no escape from the conclusion that the whole proceedings are void, *ab initio*, for want of jurisdiction. Again, if such complaint was made to the District Magistrate, and did not in itself contain an allegation imputing the detention complained of to an "unlawful purpose," the proceedings would, we conclude, be void for a similar reason. But even if we suppose that the complaint did comply with the requirements of the section, the question arises what was the "unlawful purpose" alleged against Miss Abraham, the Zenana teacher. We understand that the Magistrate in his judgment finds the "unlawful purpose" proved from the fact that the girl had taken refuge in the Zenana Mission, and that she was there being familiarized with the tenets of the Christian religion. We have not the slightest doubt that the Magistrate entertains this opinion in all gravity; pushed, however, to its logical consequence, those views would, if accepted as valid, necessitate the stern suppression by the Government of all missionary effort in India, and when read in connection with the offences to which the words of section 551 were intended to apply, the proposition becomes an absurdity. We refrain from further comment on this case, and it must be obvious to everyone that an effort must immediately be made to submit the validity of the Magistrate's decision to the judgment of the High Court. The matter in its present aspect is surrounded with difficulties. At the same time we throw out the suggestion whether or not it would be a proper act on the part of the Local Government to take upon itself the task of moving the High Court in the matter.

NON-OFFICIAL PRESS ON THE PATNA CASE.

The following are a few of the newspaper condemnations of the verdict in the Patna case :

The Central Indian News says—"Patna has been the scene of a most disgraceful affair, which the *Pioneer*, with its usual desire to pervert facts in favour of Government, endeavors to misconstrue, making the whole business to be in a sentimental interference of the Purity party. He says :—'As we conjectured at first sight, it turns out not only that no judicial wrong has been committed, but it appears highly questionable whether the Magistrate's judgment involves any moral harm to the child. The alleged immoral character of the mother is quite unproved, and as to the girl's going to share a house in which there is another woman anyone can judge the amount of infamy and degradation which such an association would imply in a polygamous country.' The cold blooded audacity of these remarks is only exceeded by their untruthfulness. Of the girl's position as a declared Christian, and her shrinking from the embraces of a man who is not even her husband, on the higher moral grounds, we have not so much to do just now, as with the fact that 'the man Quinn' has really outraged the liberty of the subject, and in the girl Mussammat Luchmin, has insulted all the people of India. The facts are not correctly stated by the *Pioneer*. The girl Mussammat Luchmin *has been compelled by a legal fiunctionary*, by the force *of law* and *police, to go and live with a man who is not her lawfully married husband*. Section 372 of the Indian Penal Code is expressly designed to prevent the trafficking in young girls for immoral purposes; that section says. 'Whoever sells, lets to hire, or otherwise disposes of any minor under the age of sixteen years, with intent that such minor shall be employed or used for the purpose of prostitution, or for any unlawful and immoral purpose or knowing it to be likely that such minor will be employed or used for any such purpose, shall be punished with imprisonment of either description for a term which may extend to ten years, and shall also be liable to a fine.' And we therefore contend that the Magistrate of Patna in delivering the girl over to her paramour, against her will, has outraged the people of India, and has contravened the principles of true justice. We protest in the name of honesty, as well as on behalf of the people of India, against such language of the *Pioneer* as we have quoted. Judicial wrong has been committed of the most flagrant kind."

The *Eastern Star* says—"Without regarding the case from a distinctively Christian point of view, but looking at it merely in its *legal* aspects, we see enough in it that is thoroughly *illegal*. As for Sir J. Gorst's clever attempt to make the case appear as one between Missionaries and orthodox Hindus, we have only to say that it is of a species that can be appropriately called 'the cant of non-religious men.' The case at Patna is not Christianity *versus* Hinduism, but Quinn's Law *versus* Queen's Law. Sir John Gorst speaks of 'respecting the religion and the social custom of the Hindus.' But we wonder if the redoubtable knight seriously believes that Hinduism inculcates adultery and fornication and that the social custom of the Hindus regards a husband and a paramour in the same light. We are sure that all honest Hindus, not to speak of Christians, will repudiate these vile insinuations of Sir John Gorst with the scorn and contempt they so richly deserve. Giving to Radakissen a wedded husband's power over Luchmin is not 'respecting Hinduism' any more than Mr. Quinn's arbitrary decision is 'administering the Law.' . . . . . We watch the issue of this case with very great interest ; and in the meantime wish to assure Mr. Dyer of our deep sympathy with him in the noble cause in which he is engaged. With the help of God, he must win.

Kaukab-i-Hind says—"Mr. Dyer, Editor of the *Bombay Guardian*, has taken up right earnestly the case of Luchmin, the young Christian widow of Patna, consigned by the Magistrate of Patna to a life of shame. All Christians will wish Mr. Dyer success in his efforts to ameliorate the condition of the women of India."

The *Indian Spectator* says :—"Is the Government of India so powerless that it cannot vouchsafe even a word of sympathy to the aggrieved? To a question in the House of Commons, asked by our good friend Mr. Stuart, the India Office replies that 'the Queen's Government is under the most solemn obligation to respect religion and the social customs of the Hindus.' What a position for the *Queen's Government?* Think of this answer—without one word of regret, one offer of inquiry, one hope of explanation. 'The Queen's Government . . . solemn obligation . . .religion. . .social custom'! Where is the 'religion' of the thing? And what is the social custom that the officials are bound to respect? The case here appears to be one in which a girl widow wishes to escape from sexual slavery into which her mother is alleged to have sold her. Though the law may be sound enough, we can imagine the missionaries saying that the answer given by the India Office is the veriest drivel of official drivellers. Are we living under a civilized Christian Government, or under a company of washed out old gentlemen doing business as white-washers? Our gentlemen officials, who are so ashamed of their civilization and their Christianity, and so afraid of sympathizing with a child in poor Luchmin's position, would do well to remember that the white-washing process does not last in government any more than in other departments of human affairs, that every time the wash is removed it shows the nakedness on the surface more hideous than before."

The *Indian Witness* says :—"The girl Luchmin will play as important a part in the redemption of Hindu women as Rukhmabai. While decorous winkers at immorality are reading bloodless platitudes upon 'soft language' in debate, the friends of humanity in England and India are weighing the following facts : Luchmin's mother's reputation, and Radakissen's, are unsavoury in Patna. This was brought to the attention of the Magistrate. Radakissen refused to marry Lachmin because she was a widow, but his caste rules permitted him to make her a concubine, which he decided to do. Having 'arranged' with the girl's mother, he took Luchmin into his house, feasted her and decked her in jewellery. The girl's conscience was stirred as she beheld the life of sin before her and she 'choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin,' and laying off her costly garb she fled to Miss Abraham for safety. The Magistrate listened to the mob and sent the girl back to be beaten and tortured in order to testify against Miss Abraham, and ultimately to live a life which her Christian principles would make more odious than death to her."

The *Indian Churchman*, at the close of a long article on the illegality of the Magistrate Quinn's decision, says, in reference to Section 551 of the Criminal Procedure Code, upon which Quinn based his action—"Apart altogether from the merits of this particular case it is, we think, a matter of considerable importance that the meaning and scope of this section should be authoritatively cleared up. A similar case may occur any day under the existing conditions of Indian society. Any day an immoral parent may seek to plunge back into sin some poor child whom Christian charity has rescued from a life of shame. Is a magistrate under such circumstances bound to aid and abet the parent's infamy? Does the law even give him the power to summarily hand over a child in a case like this to dishonour? If so, the law is an outrage upon justice and should be altered. If not, it is time that the exact meaning of the law should be cleared up, and similar misapplications prevented for the future. As regards the present case, we earnestly hope that Miss Abraham and her friends will not allow the matter to drop. A great wrong has, we fear, already been inflicted on the child, one which cannot be altogether undone, but at any rate she may yet be rescued from the life-long degradation to which a false interpretation of the law, as we believe, has unhappily consigned her."

The Indian Messenger says:—"If a woman that sells her daughter for an immoral purpose is to be considered her guardian, and is to claim the custody of her person, verily the law becomes degraded into an infernal machinery of oppression."

HAPPINESS AND MONEY.

"I hope," said Fowell Buxton once to the founder of the great banking house of the Rothschilds, "I hope that your children are not too fond of money and business, to the exclusion of more important things. I am sure you would not wish that" "I am sure I *should* wish that," was the reply. "I wish them to give mind and soul, heart and body—everything, to business. That is the way to be happy." Much later in life, at a costly banquet he was giving, one of his guests said to him: "You must be a very happy man." "Happy!" he exclaimed, "me happy, when just as you are going to dine, you have a letter placed in your hands, saying, 'If you do not send me £500 I will blow your brains out!' Me happy!" And yet, business and the rewards of business were "the way to be happy." It is little wonder that some of the most successful men have been bitterly disappointed.

SCHOOL TREAT AT MAZAGON.

At this festive season of the year, as is very appropriate, school treats are the order of the day. The children of the Fort and Mazagon Methodist Mission schools came in for their share of enjoyment on Saturday last. The compound of the new Methodist Church and parsonage at Mazagon was gaily decorated with flags for the occasion, and in it the children assembled for a feast of sweets and fruit and to receive the prizes. They marched in, singing lustily in their Native tongue as they walked, and showed how well they had learned by the readiness with which they answered questions put to them by their Native teacher on the Ten Commandments and the catechism. After a few more songs in Marathi they seated themselves upon mats on the ground and each received a liberal consignment of sweet-meats and fruit. Then came the distribution of the prizes, most of the boys receiving dhotis and caps and the girls saris. The new caps were promptly tried on and seemed to give general satisfaction. The number of girls present was conspicuously small there being only four whilst there was sixteen times that number of boys.

After the Native children had been dismissed the English children of the Sunday School of Mazagon and Mody Bay sat down to tea at a table spread in the open air and afterwards adjourned to the Church where a large Christmas tree was the centre of attraction. The work carried on in these schools is a most important one alike among the Native and European children. In the freshness and brightness of youth is the best time to consecrate heart and life to the Saviour. God grant that the Sunday School teachers in Bombay may see the fruit of their labour in the conversion in childhood of very many of the little ones under their care.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph.D.

First Quarter. Lesson I.

Sunday, January 6.

Mark I : 1-11.

Subject : The Mission of John the Baptist.

I. Introductory.

1. *Time & Place :* A. D. 26. The wilderness of Judea.
2. *Parallel Passages :* Matt. iii : 1-12 ; iii : 13-17 ; Luke ; iii : 1-18 ; iii : 21-23.
3. *Golden Text :* The voice of one crying in the wilderness, Prepare ye the way of the Lord. Mark I : 3.
4. *Memory Verses :* 6—8 Inclusive.

II. Historical.

The lessons for the four quarters of the present year may be divided into two divisions, viz., the first two quarters embracing studies in the Gospel according to St. Mark and the others studies in Jewish History taken from the books of Samuel and Kings. "The lessons of this first quarter include the consideration of some half-dozen of the miracles of healing by our Lord, together with certain practical lessons concerning the conditions of both getting and doing good." Mark was much with the apostles, is brief and exact in statement, and narrative in style. He wrote in Greek, perhaps from Rome, about A. D. 62 to Gentile converts. Says Dr. Pentecost : "The style of this author is energetic, graphic, strategic. He seizes upon the chief points of interest and treats them with graphic power, especially when, with a single stroke of his pen, he sets in the foreground some striking detail." Our first lesson is about that remarkable Jewish *faqir*, John. His life, habits, and teachings are unique. He was humble, self-denying, bold and aggressive. "It became widely rumoured that, in the wilderness of Judea, lived one whose burning words it was worth while to hear ; one who recalled Isaiah for his expressions, Elijah for his life. A Tiberius was polluting by his infamies the throne of the empire ; a Pontius Pilate, with his insolence, cruelties, extortions, and massacres, was maddening a fanatic people ; Herod Antipas was exhibiting to facile learners the example of calculated apostasy and reckless lust ; Caiaphas and Annas were dividing the functions of a priesthood which they disgraced. Yet the talk of the new prophet was not of political circumstances such as these : the lessons he had to teach were deeper and more universal in their moral and social significance. Whatever might be the class who flocked to his stern solitude, his teaching was intensely practical, painfully heart searching, fearlessly down right. And so Pharisee and Sadducee, Scribe and soldier, priest and publican, all thronged to listen to his words. The place where he preached was that wild range of uncultivated and untenanted wilderness, which stretches southward from Jericho and the fords of Jordan to the shores of the Dead Sea. The cliffs that over hung the narrow defile which led from Jerusalem to Jericho were the haunt of dangerous robbers ; the wild beasts and the crocodiles were not yet extinct in the reed-beds that marked the swellings of Jordan ; yet from every quarter of the country—from priestly Hebron, from holy Jerusalem from smiling Galilee—they came streaming forth, to catch the accents of this strange voice."

III. Exegetical.

1. *The beginning of the Gospel.*—Not the beginning of the *plan* of salvation or of the purpose of redemption but the beginning of the narrative of His earthly public ministry. The writing of St. Mark sets forth the glad tidings of salvation and describes the grace and truth that came by Jesus Christ.

Jesus Christ, the Son of God.—"*Jesus*" is the official title for Saviour, (Matt. 1 : 21.); "*Christ*" is the Greek title for "Anointed," as the term "Messiah" in the Hebrew. And "*the Son of God*" is the title not only of His divinity but of His divine sonship, the second person in the glorious Trinity. (Jacobus.)

1. *It is written in the prophets.*—This is the only reference to the prophets by Mark, accounted for by the fact that he wrote for Gentiles. *I send my messenger.*—(Mal. iii : 1.) This refers to John the Baptist.

3. *The Voice.*—(Isa xl : 3) It was not himself but his message which he made prominent. "A preacher should, if possible, be nothing but a voice, which should be always heard but never seen" (Quesuel) *Prepare ye the way.*—A human element enters into salvation. We are to *prepare the way* by repentance and consecration. The *way* is to be cleared for the triumphal approach of the king.

4. *John did baptize.*—His baptism, probably, resembled that of proselytes—was an outward mark of profession. (Jacobus.) He baptized upon *repentance* in order that they might receive, upon profession of faith in Christ, *the remission of sins.* The remission was through Christ and not through baptism.

5. *There went out unto him all the land.*—Drawn doubtless by the cry : "The kingdom of heaven is at hand."

And were all baptized.—Coming under his spell they were convicted and convinced and submitted to the baptism of repentance.

6. John was a prophet of the Elijah type. He also stood for that separation and repentance which he taught. Hence he sought the wilderness, clothed himself in coarse garments and fed on the food of the poorest inhabitants.

7. *Mightier than I.*—Behold the humility and lowly spirit of the man. *I am not worthy.*—When a man was baptized his shoes as well as his garments must be removed, but John claimed unworthiness even to untie the Lord's shoe strings.

8. *He shall baptize you with the Holy Ghost.*—This was one evidence of greater power. Water could only be *the sign* of the inner cleansing of the Holy Ghost the result of the advent of Christ. The baptism of the Holy Ghost was consequent upon the Atonement in Christ.

9. *Jesus came—and was baptized.*—Not with "the baptism of repentance for the remission of sins," but, as Alford says, "His baptism, as it was our Lord's closing act of obedience under the Law in His hitherto concealed life of legal submission, His fulfilling all righteousness, so it was His solemn inauguration and anointing for the higher official life of mediatorial satisfaction which was now opening upon Him.

10 —11. Here we have the distinct manifestation of the persons of the Trinity —*He saw the heavens opened.* Jesus had just been consecrated and was, as a man, ascending the bank. *The Spirit like a dove.* (In bodily shape like a dove. St. Luke.) "It assumed the form of a dove as that bird was to the minds of those spectators the emblem of innocence." (Whedon). *A voice from heaven.*—Here are two voices : the voice of one crying —*prepare ye the way of the Lord,* and the voice of the Father saying :—He is here ; *this is my beloved son.*

IV. Doctrinal.

1. *The Gospel of Jesus, Christ the Son of God.* Mark is clear in his statements. Here is the designed and legal title of our Lord. "Jesus in His humanity, Christ, (Messiah) in His office, son of God in His eternal nature." (Cook)

2. *The baptism of repentance.* John was fully conscious that the moral regeneration which was indispensable to admittance into the Messiah's kingdom could only be accomplished by a divine principle of life, and, knowing that to impart this was beyond his power, he confined himself to a *preparatory* purification of the morals of the people.—(Kitto.)

3. When a man uncovers his sin, God covers it. When man cloaks, God strips bare. When man confesses, God pardons. (Augustine.)

V. Homiletical.

1. The way to *draw crowds* in preaching is to abandon self, become merely *a voice*—and preach the great fundamental doctrines of "repentance toward God and faith in our Lord Jesus Christ." Nothing else is needed.

2. *Camel's hair and locusts,* alone, will not make a successful missionary. Some have tried that plan and failed. There must be a *need* for such a course, and then a life in all respects consistent with it.

3. John presents the symbols of the repentance he preaches according to ancient customs. And John did not this for himself, but for the people. He was their representative. He was showing them by sign, as well as by word, what they ought to be and do.—(Whedon.)

4. Let us never rest until we have not only received John's but Christ's baptism. Only thus can we *fulfill all righteousness*

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

RE SUNDAY SCHOOL CONVENTION.

To the Editor of the "Bombay Guardian."

Sir,—One of the points which seemed to elicit the interest of all present at the Sunday School Convention held last week in Bombay, was "How are we to obtain well qualified teachers for our schools ?" In the discussion on this subject several valuable remarks were made about the regular formation of teacher's meetings for the study of the lessons, and the means of qualifying teachers intellectually for the work before them.

This no doubt is necessary, and as far as possible should be done, but is it not much more essential that those be obtained as teachers, who are both born again, and have their hearts so filled with the love of Christ that the one great aim of their lives is to lead all, especially the young to a true knowledge of the Saviour, who has done so much for them ?

I am afraid there is a growing tendency in these days, in which Sunday School work is receiving so much attention all over the world, not to only employ those who are in the light as S. S. teachers, but also to allow the spiritually blind to come in as leaders of the blind. The result is of course that thousands of our Sunday School scholars with these blind teachers fall into the deep ditch of worldliness and according to reliable information given me, even into direct atheism.

I was once in my capacity of S. S. Superintendent, brought into a great strait for want of teachers, two or three of my Christian teachers having been compelled to leave about the same time. Some kind Christian friends advised me strongly to employ intelligent young men and ladies in connection with the congregation of our church, of whom there were several.

This step I and the teachers who were left refused to take, preferring to double the classes rather than have unconverted persons employed to do that which no amount of mental culture could possibly qualify them to do, as Christ intended it should be done. We prayed very earnestly over the matter, with the result that God sent to live in our locality two or three persons who were soundly converted Chris-

tians, and were also willing to undertake this work. After a while we had more teachers than classes, so we prayed again for more scholars, whom God also gave us.

Mr. MacDonald's address on the preparations for teaching was very direct against employing unconverted teachers, and it would be well for Sunday School Superintendents and others to avail themselves of a copy of this year's report of the S. S. Union, to be in possession of his valuable remarks on this subject.

The call to Sunday School teaching should be quite as clear as that for preaching, in fact more so, for any wrong instruction is likely to impress itself more permanently on the young heart and mind grasping out for truth, than on a heart more hardened by years.

Yours in the vineyard.

A Superintendent.

Rev. C. G. Elsam, Igatpuri, writes :—Last Sunday at the Marathi service in our chapel Bro. G. Khundajee, our Native Preacher, baptized a man, his wife, and one son aged about twelve years, from Hinduism. The man seems very happy in the Lord and is very clear and simple in his testimony. May God speedily change the units into thousands!

Oil makes the nail drive without splitting the board. A word never enters the heart more kindly, than when it falls most gently.

BOWEN MEMORIAL FUND.

Amount previously acknowledged ... ...Rs.	2,222	5	4
J. M. Sleater, C. E.	15	0	0
John Sands £10	144	5	9
Through C. E Chapman, London, (details not sent) £3-10.	51	11	0
Alex. Johnstone, Helensburgh	200	0	0
General Sir R. Phayre	100	0	0
Rs.	2,733	6	1

Amounts promised—

Previously acknowledged ... Rs.	215	0	0
H. E. Lord Reay, (to be paid whenever an adequate amount has been subscribed securing the attainment of the object in view.) 1000	0	0	
	1,215	0	0
Rs.	3,948	6	1

G. Manson,
20th Dec, 1898. Joint Hon. Treasurer

PASSENGERS ARRIVED

Per P. & O. Str. *Assam* Dec. 24th

From London—Mr E T Phelps Mr E L Phelps Mr Travers Mr and Mrs Lillington Miss Ogarie Maj Cameron Mrs A King Miss Greenfield Mr Woolley Mr Hart Revd Hutchinson Dr Graves Mr Denham Mr A H Berron Capt and Mrs Westlake Mr G S Kerrick.

From Naples—Mr and Mrs Rutenberg and Infant Mr Hodding.

From Brindisi—Mr G Stack Mr and Mrs Fleming Mr Davies Mr P R Wilson Capt Henderson Mrs Reid Mr C C Bencraft Mr A Alexander.

From Aden—Mr Pestonjee Dinshaw Mr F Dinshaw.

PASSENGERS SAILED

Per P. & O. Str. *Thames*, Dec. 28th

For London—Mr W K Thomson Rev and Mrs Beaumont Mr F L O'Callaghan Mr and Mrs H C Radford and 2 infants Mr R D Hare Col C Hewetson Mr and Mrs Macpherson Mrs H S Lemon and infant Capt Rowbotham Mr and Mrs Mellor and 3 children Mrs Bryant Capt Angove.

For Brindisi—Mr A S Russell Mr D C Johnston Mr Beverley Mr R S Stephen Mr P Hill Mr W R Macdonnel Mr R T Woods Mr R C Barker Col W Hughes Hallet Mr W A Willock Mr J Elston Rev and Mrs J P Dyer & infant Mr E Twemlow.

For Port Said—Mr Prest Mr Hollingsworth Mr O Hoernle.

For Suez—Mr E Lourbrinidini.

Advertisements.

VISITORS TO ENGLAND

WILL FIND A

Quiet and Comfortable Home in London

AT

SHIRLEY'S HOTEL,

QUEEN SQUARE, BLOOMSBURY.

Beds from 1s. 6d. Meals from 1s. 3d.

Service etc. 8d. per day.

Central for Business or Pleasure.

WANTED.

For the Jumna Mission Girls School, two lady teachers. One must be qualified to teach up to the Entrance Standard. Address with copies of certificates.

Mrs. S. E. Newton,

Allahabad.

PRICE'S PATENT CANDLE COMPANY LIMITED
LONDON & LIVERPOOL.

"Thou hast given a Banner to them that fear Thee, that it may be displayed because of the truth."

Will be published for January 1st.

The Banner of Asia:

TO UPHOLD THE RIGHT OF CHRIST TO REIGN IN THE COUNCILS OF THE NATIONS,

AND

TO DEMAND THE IMMEDIATE STOPPAGE OF THE INIQUITOUS GOVERNMENT TRAFFIC IN VICE, LIQUOR, AND OPIUM, IN AND FROM BRITISH TERRITORY IN THE EAST.

EDITED BY ALFRED S. DYER, WALLACE J. GLADWIN, AND MAURICE GREGORY (late Acting Editor of "THE SENTINEL," London).

WILL BE PUBLISHED FOR THE 1st OF EVERY MONTH.

To facilitate a large circulation, the annual subscription for India, post free will only be One Rupee, payable in advance.

			Rs. a.
Annual subscription, post free, to Ceylon	R. 1 cents 12	or	1 2
Ditto ditto to Straits Settlements ...	48 cents	or	1 8
Ditto ditto to Shanghai & Hongkong	48 cents	or	1 8
Ditto ditto to Japan & United States	48 cents	or	1 8
Ditto ditto to Great Britain & Australasia	2s. 6d.	or	1 14

Subscriptions will be received by the Manager of *The Bombay Guardian*, Tardeo, Bombay; or by Dyer Brothers, Rose Street Corner, Paternoster Square, London.

☞ ORDER AT ONCE.

WILLIAM WATSON & CO.,

BANKERS, ARMY AND CIVIL AGENTS.

28, APOLLO STREET, BOMBAY.

27, LEADENHALL ST., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages.

We can supply Stores of every description and can SUPPLY STORES. early order out from our London or Continental Branches anything that may not be on hand.

Hand-books, and full particulars on application personally or by letter or wire.

REMITTANCES made by Draft or Telegram at the best rate of the day; the arrangements for Telegraphic Remittances being very complete.

BILLS, DRAFTS, CHEQUES, BANK NOTES &c., cashed, or sent for collection.

PAY, PENSIONS and ANNUITIES collected.

CURRENT BANK ACCOUNTS opened. Interest allowed at 2 per cent. per annum.

INTEREST allowed on deposits made for

3	months	certain, at	3½	per cent.	per annum
6	do.	do.	4	do.	do.
12	do.	do.	5	do.	do.
18	do.	do.	6	do.	do.

LOANS AND ADVANCES made on approved Securities.

STOCKS, SHARES &c., bought and sold, and Investments made on the Stock Exchange.

JOHN COLLINGS & SON.

MERCHANT TAILORS & OUTFITTERS

84, NEWGATE ST.,

LONDON, E. C.

J. Collings & Son having had a long and extensive experience in Indian and Colonial outfitting, including Clerical and Parsee clothing, are thereby enabled to give every satisfaction to those entrusting them with orders. The best materials are used, and the prices are *moderate*.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto ditto Morocco, gilt edges. Price Rs. 4

Gujerati Gospels and Acts, Revised Gujerati version, 12mo. Cloth. Price, 4 annas per copy.

AMERICAN ORGANS

HARMONIUMS

PIANOS

Lists Post Free

S. ROSE & COMPANY, BOMBAY.

List Post Free

PIANOS

HARMONIUMS

AMERICAN ORGANS

ICE! ICE! ICE! ICE! ICE!

COURT & CO.,

BOMBAY.

ICE MACHINES

PNEUMATIC AND AMMONIACAL.

ICE! ICE! ICE! ICE! ICE!

Price list post free.

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

THE TEMPERANCE HALL

BOARDING ESTABLISHMENT,

Under the management of Mrs. Briggs, Lower Colaba.

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall, Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. BRIGGS.

DAILY BREAD.

Well selected portions of Scripture for every day in the year in the Hindi character.

This little book is well-printed. The compiler's main object is that God's Word may circulate and bring forth fruit.

Paper covers 2 annas, by post 2½.

Cloth „ 3 annas, by post 3½.

Bombay Guardian Office, Tardeo, Bombay and Miss R. Metcalfe, Friends' Mission, Hoshangabad, C. P.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

EA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

BOMBAY TO LIVERPOOL.

Vessel.	Commander.	Tons.	H. P.	To Sail.	
s. s. Asia ...	Wm. Russell	... 3560	480	... 24th Jan.	1889.

BOMBAY TO MARSEILLES.

Vessels.	Commander.	Tons.	H. P.	To Sail.	
s. s. Armenia ...	Geo. H. Read	... 3395	480	... 26th Feb.	1889.
„ Persia ...	R. Hutchison	... 3547	480	... 20th March	„

BOMBAY TO LIVERPOOL.

Vessel.	Commander.	Tons.	H. P.	To Sail.	
s. s. Hispania ...	G. C. Boothby	... 3380	480	... 3rd April	1889.
„ Arabia ...	J. Laird ...	... 3544	480	... 17th „	„
„ Britannia	F. Blight ...	... 3069	480	... 1st May	„
„ Roumania	C. Hillcoat	... 3387	480	... 20th „	„
„ Armenia ...	Geo. H. Read	... 3395	480	... 29th „	„
„ Persia ...	R. Hutchison	... 3547	480	... 20th June	„

Fare to Liverpool for ordinary adults Rs. 475.—For Missionaries Rs. 400.

Each Steamer carries a Surgeon and Stewardess, and has every comfort for First-Class Passengers.

For further particulars apply to

Bombay, 26th Dec. 1888.

W. & A. GRAHAM & Co.,
Agents.

WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL, BOMBAY.

IN opening the above-named institution, the object is to meet a long-felt want in India, namely that of thoroughly trained Missionary Physicians and Nurses.

Prominent Physicians of Bombay have volunteered to supply a daily Medical Lecture Course.

A course of lectures on Practical Nursing will be given by Miss Richardson, who received thorough training in England, and who now has charge of a private Hospital in Bombay. Bible studies will be regularly conducted by Rev. H. C. Stuntz.

Missionaries of the various denominations will be invited, from time to time, to give practical instruction in methods of missionary work.

Miss Saleni Armstrong, M.D., will have charge of the institution. Dr. Armstrong is a graduate of the Woman's Medical College of Pennsylvania, and acquired a valuable hospital experience, as Physician, in the New England Hospital, in Boston.

Clinical and practical bed-side instruction, given in connection with a private Hospital under Dr. Armstrong's charge, will constitute an important part of the training.

Boarding accommodation will be provided, within the institution, for a limited number of students, who will be under the special care of the Superintendent.

TERMS.	Rs.
Entrance Fee	10
Tuition per mensem	10
Board and Lodging	40

Special rates will be made for native students.

For further information, address—

SALENI ARMSTRONG, M. D.,
KHETWADI CASTLE, BOMBAY.

PRIVATE HOSPITAL FOR WOMEN AND CHILDREN,

Khetwadi Castle, Bombay.

THE object of the above-named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food, well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the hospital. It is desirable that application be made in person, and, if possible, during the office hours of the Resident Physician, from 10-30 a. m. to 1 p. m. (Sundays excepted). Persons living at a distance may apply by letter. Prices will range from five to twelve Rupees per day, according to accommodation and disease, payment required in advance. Special terms to missionaries. Hospital convenient to Grant Road Tram, 83, Khetwadi Back Road, Bombay, India.

Agents and Canvassers wanted for *The Bombay Guardian* in every Station in India. Liberal terms. Address—

The Manager, Tardeo, Bombay.